/29 cont./

622 If a theft is reported to the chief, he calls upon the perpe-
627 trator, by loud proclamations in the middle of the village, to
685 return the stolen goods. A response usually follows, and the object is simply put back in its place secretly, whereby the matter is settled.

Otherwise the chief has the right to have the huts searched. An object is taken away from a suspect as security until the corpus delicti is delivered. If the thief is found out, it is left to the victim to have himself indemnified.

622 If the chief does not fulfill his position or if the community cannot tolerate him for other reasons, he is simply deserted and another is chosen.

584 Marriage. The young man states his purpose to the parents of the chosen one; the latter ask their daughter for her consent. According to Couto Magelhães, a formal announcement is made
585 before the assembled community. Then the bridegroom hands over his weapons to the bride to keep and takes her to the house of one of his closest relatives, since, as a bachelor, he does not yet have one of his own. For four nights the two sleep on one mat, but separated by a wide intervening space, with no advances allowed. On the fifth day the bride is brought back to her father's house, where she hands the weapons back to the bridegroom. As a sign that he is capable of taking care of a family, the young man goes hunting for a few days and returns only with slain booty (1).

1. It is doubtful whether the test of strength by dragging a heavy block of palm wood, as is required among certain Gês tribes, also occurs among the Karaya.

A drinking bout, which the parents of the bride arrange, concludes the whole thing. Only then is the more intimate intercourse of the two spouses allowed (2). Then the erection of their own home follows.

●833

2. Karayae cum mulieribus more indigenarum Australiae concumbent. Vir pedibus extensis humi sedet et mulierum supinam ante se jacentem

/29 cont./

833 2. (cont.)
sursum attrahit, manus natibus ejus supponens. /The Karaya have intercourse with women in the fashion of the native Australians. The man sits on the ground, feet extended, and takes the woman, lying arched backwards above him, his hands supporting her buttocks./ (Cf. Miclucho Maclay, Verhandl. d. berl. Ges. f. Anthr., 1880, p. 87.)

844 Birth. For this the woman kneels on her heels, clasping a post with her hands, while the husband grasps her from behind with strong pressure around her body. Once the child is born, the afterbirth is awaited patiently; then the navel cord is compressed and cut off about three inches from the body with a sharp
[752] taquara splint. The blood contained in it is carefully pressed out, "in order to prevent tetanus /Starrkrampf/," and hot ashes and powder from pulverized piranha teeth are sprinkled on the surface of the wound as a styptic. Since no ligature is applied, it is not rare that the child bleeds to death. The newborn is daubed with urucú red, wrapped tightly in a broad strip of jangada
846 bast, and laid in a "rede" tied by strings (see p. 19). For three days both spouses stay on a strict diet. In order to make the uterus contract, the wife lies down on her back and has her abdomen pressed together for a couple of hours by her husband,
854 who sits next to her, or other persons who relieve him. Some months after birth the child receives the above-mentioned cotton bands.

852 At the age of six to seven years the girls' ear-lobes are
304 pierced; for boys, the lower lip as well. The whole community gathers for this. The child sits on a stool decorated with arara feathers in the middle of a large circle. One of the relatives pierces his ears with spines from the tucuma palm, the lower lip
[533] with a sharpened monkey-bone. During this the men stand around and sing a song with the closing verse: idžohä hä haṅ, hä haṅ idžiohä, i.e., "now it has happened!"